

SELF GLORIFICATION

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SELF GLOBORIFICATION.

The Strong Tendency at the Present Time
Toward Egotism.

First Person Singular: the Principal Topic of Conversa-
tion with Many People of Note in
Varlona Banks.

BY CHRISTINE TERNHOFF NARRICK.

"Seed thou a man wise in his own conceit; there is more pride of self than of him."—

The remark is not infrequently heard that the bible has become old fashioned, its code of ethics and beliefs fallen far behind that of the present age. Occasionally in reading a passage like the one cited above it seems that such a statement has some truth in it, and that the conditions of existence we now have undergone an astonishing change since the time of its composition. We know so little of the everyday life of that period that we cannot judge if egotism was as essential to advancement then as it now appears to be, although the royal preacher's dictum would seem to indicate the contrary. Still, his utterances may have been those of many moralists and pious writers of that period, whose terse sentences alone abided.

should be than as they are. Perhaps, too, diplomatic dissemination and the "gride that comes from humanity" were as common in 1,000 B. C., as in 1863 A. D., and conceiv may have relied itself under an appearance of self-depreciation that then as now deceived no one thoroughly except the person who practiced it.

The fault, lamented by many but denied by few, that modest merit has little chance of being placed in competition with self-asserting mediocrity makes itself more glaringly perceptible each day. The saying that if a man will not blow his own trumpet he will find trouble in inducing any one to blow it for him merely crystallizes an age-old, popular opinion upon the matter. If it is true, it will praise itself as true when it does good unto itself, and also true that self-exaltation and self-depreciation are both more apt to arouse echoes than contradictions.

A theory once held was a belief but now rapidly sinking to the standpoint of a fallacy, is the prevalent error of learning by rote memory in the train. The great man of letters, whose modesty was a prejudice to be a fool, while his private copy books and other engines for youthful instruction declared that true knowledge was always accompanied by humility. In the words of M. Jourdain, "*Vous ne savez que vous sçavez*." Now it is the self-sufficiency of the day, and a little more the thought of the day, that produces his own powers and accomplishments. Nor is any profession exempt from this falling away from the true nature of the thing. It is what so rapidly becomes a general error. Clergymen are rarely free from a strong tendency to self-glorification. This may not always be true, but it is a very common error. It shows itself in various forms. Chief among them is a naive content unaffected principally by constant dissertations upon their methods of preparing sermons, and studies of the various points in sermons preached, the singing, the reading, the

pellucid addresses by the aforsaid discourses and the heartfelt compliments elicited from the members of the congregation. In listening to such reports, it was as if they heard the well-known saying of the small boy who, after meeting through a graveyard, attentively perused the epitaphs, suddenly asked "Father, where are all the dead?" The same question would privately have become of all the stupidest persons and thinkers with a new appreciation of the text, "I preached from day to many camps this morning."

The charitably disposed may plead in extenuation of this weakness in members of the body politic that there is probably no other class of men who are so free from prejudice as those indicated as are these. Women and men vie with another in attentive and complimentary. And it is not wondered at if vain and much-spoiled ministers, who are often the recipients, are then rebuked by their pastoral charges and their professional brethren, so that they became apt to feel the rustic murmur of their burr for the groans which they hear.

But this excuse cannot be urged in favor of literary men. They, at least, have intercourse and friction with other learned minds. Still it is not the least true that when a writer can be found who is unwilling to work for a chance acquaintance with an account of his friends or work, his successes and the tributes paid him, he is a person with a generous and a noble mind. He is a person with an interesting life to the person honored by being made the author of the narrative.

To the extent that it is true, we are carried that even at times learned students of modern days be said to be fairly gone out of fashion. Sir Isaac Newton would find few imitators in his dress style and in his manner. He would find few who wandered on the shore of the coast of the old world, gathering here and there a shell or a few pebbles. The modern savants have cast their nets into the water to the bottom and some of them do not hesitate to grab that nothing in their field is unknown to them.

A noted authority in English literature, hold-

recently conceived to deliver in the United States, and at a high rate, a course of lectures upon the English poets, interspersed with readings from their works. The subject had been in vogue for some time, and the lectures were held under a choice circle of appreciative friends, and the distinguished professor, Dr. Johnson, was invited to deliver them. To the benefit of his admirers, who listened in rapt attention to the valuable information bestowed upon them. They were told with what exactness and accuracy he had read, when he went abroad, German, English and Scotch scholars united in deigning to honor him, and in offering him a seat at his shrine.

"I was told," the professor said, "that you were in Oxford," he said, "The professor then told me they had always declared that it was impossible to read English of that period aloud. But when I read the English of that period, I was received with admiration. They said they had never imagined such music, such rhythm as I produced in my reading."

The faculty figured his hearers with exuberant

[illegible]

in which will accounts of their deeds and of the men and things these have called forth. It is one of the prevailing fads of the age, and would a noble work were not to be done, it would be a large supply of glowing chairs for the theory and practice of modesty. In our leading colleges and universities, by pursuing the relation to touch of the raised pedestal might be taught that while self-respect and self-protection are excellent in their way, the public and the nation are more important. The greatest is more entertaining and more useful to all, and one else, and has a tendency to awaken in the spectator sentiments of amusement, strongly tinged with disgust.

caught in Salmon bar, on Kachemak straits in the northwest corner of Prince of Wales island. It is a very narrow arm, not over 500 feet at low water, with a rocky bottom. The salmon come in a good place to haul a seine, but the Salmon bar is in the mouth. The Salmon Bar Packing company is in trouble this season, pending negotiations of a lease. There are numerous camps of Indians there from all regions, drying salmon for winter use and working for white men who come to catch up fish. Several parties from Sitka and Wrangell are in the bar. One party, Alexander Choquette is putting up a bar, and Brody, of Sitka, at Red bay, near Salmon bar. He has about 600 cages. They get from 230 to 1100 fish a day. The bar is a very good one, but seems to be plentiful as ever. It is rumored up here that the run of salmon in the Columbia is very small this year, and hence every one that can get a chance will use up the possibilities. The silver salmon in this region are rather small, but remarkably close the average weighing twenty pounds.

QUININE.

A STORY BY E. AGE.

IN TWO PARTS—PART I.

(Continued from the Sunday Oregonian.)

I write this true story unwillingly, in performance of a duty. So much of false and half truth has been of late written and spread regarding the nature, author and circumstances of a rumor, that it is only the facts to my lot as the only one of the three to participate in the following at present, and to make a full statement of the case to the public, to clear the case of its own knowledge, to clear the case of its own knowledge, to clear the case of its own knowledge.

FROM THE OREGONIAN.

In J. Chase, one of the prominent

of Oregon, and department of the

only be present at the Christian church

and evening.

PORT SCIENTIFIC CONFERENCE.

On W. E. Harris, of New York, is at

the conference, and the president of the

Bishop Harris has opened on the

the following conferences: Monday

at 10 o'clock, Tuesday at 10 o'clock,

Wednesday at 10 o'clock, Thursday

at 10 o'clock, Friday at 10 o'clock,

Saturday at 10 o'clock, Sunday at

10 o'clock. The conference will be

held at the Christian church, and the

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blance; keeping to the idea of body and soul

we will call it psychophysics, the soul of the

body, I have resolved to call it elements,

and have learned to receive them from

other and different substances.

Now observe what a glorious field this

opens! By the same methods I have been

able to reach in organic matter, and this

discovery will revolutionize the whole of or-

ganic chemistry. In time I think I shall

be able to do the same of inorganic sub-

stances. But even as it is, when this is

known I shall be the father of the New

Chemistry.

For the last year, I have been occupied

in collecting and arranging my results,

classifying the hundreds of new elements

and combinations, and rewriting the whole

subject in the light of modern times. Drugs

will be made cheap as bread; poisons will

be rendered harmless; new remedies found

for incurable diseases, the whole condition

of life changed, and I, your thick-headed

old Wilcox, will stand as the greatest

benefactor of mankind.

I was literally struck dumb with amaze-

ment, when I read of the death of a young

man, who had been suffering from a

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was dead. The cause of his death no one

could conjecture. I made inquiry of Price,

who seemed particularly shocked, but he

could give no explanation. He had, he said,

been talking with Wilcox about some trif-

ling matter, when, suddenly, the latter

replied without a word left to the floor.

He tried to raise him, but found him dead,

and upon that he left for a doctor,

and it was shortly after the latter's ar-

rival that they had received my telephone

message. Upon entering, I heard some one

repeating a strong, garbled smell.

"Ozone," cried the doctor in attendance.

"Yes," replied Price, "I have been using

that electrical machine during this cold

weather."

I myself made a hasty examination of the

body, but I could discover nothing. The

eyes were open, but very certainly the

cornea, but the features were otherwise

calm and without distortion.

As it was in such occurrences, all sorts

of theories were advanced as to the cause

of the death, but I tried not to commit

myself in the matter, and I even

sympathized with the idea that the death

could have been the cause, and I said so

to those who questioned me, but their flustered

and excited looks told me that I had

reached only the right before the collision of

Wilcox's mind, and what had happened only

confirmed me in that opinion. That his

brain was in an advanced state of disease,

I had no doubt at the time; but I had no

doubt now that the sudden eruption of

clot of blood at a part already diseased

had produced death. I considered it my

duty, however, to say nothing in reference to

my suspicions, and I said that I had

founded the inquiry upon what I had

learned in my conclusions, but if they were

correct, my determination not to disclose to

another my opinion as to Wilcox's sanity

was alive, ought to be strengthened

now that he was dead.

That afternoon, while I was sitting in

my office, meditating upon the sad

death of my friend, I was surprised

by the arrival of a messenger, who

brought me a letter from my friend,

which I found to be a letter from my

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